501 The crew must obey the master in the working of the boat, as
466 their job includes all operations, including loading and unloading. They can transfer at will (to another boat) whenever they like, in which case they are reimbursed with the gross value of their part of the profits, and in justifiable absences, such as short illnesses, the death of some relative, etc., there is no discount from their wages, if they are co-participants in the business; but this requires justification in front of the master and the consent of the rest of the crew, as well as previous warning.....

226 In fishing boats, they are accountable for the maintenance;
501 in boats of transport, they have charge of the profits.

226 C) Profits:
434

1) Fishing in a boat with net: the gross value of the sale is divided into two equal parts, one for the master and one for the crew. In addition to this, the master also receives one-seventh of the owner's share.

2) Fishing in a boat with hook: the gross value of the catch is divided into three equal parts; one for the owner of the appartus (net, lines, hooks....), another (not listed, probably a typographical error) and the last for the crew. Those who haul the nets on shore receive a few kilos of fish.

3) Fishing with explosives: three equal parts, two for the owner of the explosives and the third for the swimmer.

505 4) Transport of Travelers and Merchandise: the profits of the
434 trip, after maintenance expenses and port duties have been discounted, i.e. the true profit, are analogously divided into two parts, in the same proportion as in the case of fishing boats.

D) Repairs:

227 The expense of the periodic tarring of the net is borne equally by all those who are concerned in the business, the master and the owner hiring two more crewmen. This operation is usually performed every month and a half. The same happens with repairs to the net (thread, etc.).

The acquisition of new gear or repairs to the existing equipment are held to the account of the owner, always if, through use, it has been damaged by the sea; but if the damage has been intentional, then the gross value is demanded of the individual who caused it in front of an arbiter (theft, boarding the boat, etc.).

Each crew member must acquire annually, for the fishing gear, three pieces of cord, each one some 15 meters in length. The rest, up to the necessary length of the net, is taken care of by the owner. The master does nothing.

The straps are improvised with left-over pieces of rope earlier, and in the latter case they are cut from this. When a crew member transfers, leaves or is discharged, he cannot take the piece of rope which he originally supplied.

E) Travelers and Merchandise:

505 When the trip is contracted by the master and the hour of departure fixed by him, the sails are hoisted a short distance off shore, and by this time, if a traveler changes his mind and wants to go back to shore, he is taken ashore at the first opportunity, but he must pay for the trip already contracted.

505 With respect to merchandise, if because of a storm they lose all or part of it, the rest, once on land, is sold and the proceeds divided into equal parts by all the owners whose merchandise made up the boat's cargo, although the sales may not be from it (this is a kind of insurance); on the other hand, objects lost by the traveler have no indemnity at all. This favored and gave security to the business.

Once at the point of destination, the crew is in charge of unloading and storage on the beach or in the port, as well as custody of the cargo for three days, after which they are not responsible for loss or damages, and at the end of which they collect the proceeds of the freight from the consignee.

226 F) The Profession of Fishing:

The masters are chosen from among men known by everybody for their maritime knowledge and practice, and these in turn choose their crews.

The profession of fishing in jurisdictional waters, i.e. those which bathe the coast of the tribe (of Aith Waryaghar), was free, without subjection to taxes or any other obstacle, having no limitations other than that of not entering at the same time any area where another individual has his net spread, and of not entering certain others, such as the Cala del Quemado and Cala de Bonita, which because of the difficulties of their depths, a boat must not enter until the one inside has left. If two boats are waiting, the one which has first arrived in [LOR] the area enters first. Also, it is ordinarily permissible to fish in front of the coast of another tribe, provided that relations with this

This same agharrabu is used for transporting merchandise and travelers. For fishing with lines, the Rifians utilize small boats, enclosed, with a flat bottom and one or two benches.

They make the lines and hook themselves. What is left of this wonderful qanun of the sea? The remembrance of the last old Rifian agharrabu, the broken frames of which are half-buried in the sand of a hidden cove, tells us of its courageous life and slow agony, kissed by the waves which it so often dominated, which in incessant pilgrimage render it the ultimate homage to root out as a precious relic the splinters which will merit even combatting the new masters of the sea, the detonating motors.

This is what remains of the old Rifian agharrabus, navigators in history. An old frame and an even older sailor relating the custom of the sea, and now aspiring to a (minor) position in the port (author's italics); (of Villa Sanjurjo--since 1956: al-Husaima).

14. THE QANUN OF WATER RIGHTS (AITH WARYAGHAR):

A) Water Rights:

Water rights among the Aith Waryaghar are based on the fact that the owner of a plot of land also owns the subsoil as well. For this reason, the waters which pass over the former as well as those which run through the latter belong to him. An individual who owns property can therefore dig any wells which he deems convenient, even though this may damage the quality or cause an accident by not having revealed its presence. This right is limited by the spirit of fraternity which obliges the Rifian to maintain, at cardinal points on a path, such as under the shelter of a tree or by a well, a jug of water so that passers-by may slake their thirst.